

Legend:

KJV = King James Version

ASV = American Standard Version

NASV = New American Standard Version

JW = Jehovah's Witness

CAT = Catholic Bible

NIV = New International Version

Is it alright for people to change the words that are written in the Bible? Let's see what the Lord's word says.

Revelation 22:18, 19

Re 22:18

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Re 22:19

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Matthew 24:35

Mt 24:35

Heaven and earth shall pass away, but my words shall not pass away.

Matthew 5:18

Mt 5:18

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

First let's compare the 10 commandments. Exodus 20:3

Catholic Bible says:

Thou shalt not have strange gods before me.

King James version says:

Thou shalt have no other gods before me.

Strange gods. So does that mean that if I already know another god then it's okay? Some Catholic Bibles take out the second commandment, shorten the 4th commandment thereby taking the seal of God out, and break the 10th commandment into 2 so that there are still 10 commandments.

Let's hear it from the Jehovah's Witness bible.

Jehovah's Witnesses Bible says:

You must not have any other gods against my face.

Does that mean that I can worship other gods behind God's back?

Who likes the verse when Jesus said, "Get thee behind me Satan.?" It adds power to the verse, doesn't it. Look it up.

Luke 4:8

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Why would Satan want to make a counterfeit text of the Bible?

Matthew 25:13 - wherein the Son of man cometh

KJV: Watch therefore, for ye know neither the day nor the hour **wherein the Son of man cometh.**

ASV: Watch therefore, for ye know not the day nor the hour.

NASV: Be on the alert then, for you do not know the day nor the hour.

JW: Keep on the watch, therefore, because you know neither the day nor the hour.

CAT: Watch therefore, for you know neither the day nor the hour.

NIV: Therefore keep watch, because you do not know the day or the hour.

Matthew 20:16 - but few chosen

KJV: So the last shall be first, and the first last, for many be called, **but few chosen**.

ASV: So the last shall be first, and the first last.

NASV: Thus the last shall be first, and the first last.

JW: In this way the last ones will be first, and the first ones last.

CAT: Even so the last shall be first, and the first last, for many are called, but few are chosen.

NIV: So the last will be first, and the first will be last.

Mark 2:17 - to repentance

KJV: When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners **to repentance**.

ASV: And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

NASV: And hearing this, Jesus said to them, "it is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

JW: Upon hearing this Jesus said to them: "Those who are strong do not need a physician, but those who are ill do. I came to call, not righteous people, but sinners."

CAT: And Jesus heard this, and said to them, "It is not the healthy who need a physician, but they who are sick. For I have not come to call the just, but sinners."

NIV: On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

Colossians 1:14 - through his blood

KJV: In whom we have redemption **through his blood**, even the forgiveness of sins.

ASV: in whom we have our redemption, the forgiveness of our sins.

NASV: in whom we have redemption, the forgiveness of sins.

JW: by means of whom we have our release by ransom, the forgiveness of our sins.

CAT: in whom we have our redemption, the remission of our sins.

NIV: in whom we have redemption, the forgiveness of sins.

John 9:4 - I & we is the difference

KJV: **I** must work the works of him that sent me, while it is day: the night cometh, when no man can work.

ASV: We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

NASV: We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work.

JW: We must work the works of him that sent me while it is day; the night is coming when no man can work.

CAT: I must do the works of him who sent me while it is day; night is coming, when no one can work.

NIV: As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work.

Mark 7:19 - purging all meats

KJV: Because it entereth not into his heart, but into the belly, and goeth out into the draught, **purging all meats**?

ASV: because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean.

NASV: because it does not go into his heart, but into his stomach, and is eliminated (Thus He declared all foods clean).

JW: since it passes, not into [his] heart, but into [his] intestines, and it passes out into the sewer? Thus he declared all foods clean.

CAT: For it does not enter his heart, but his belly, and passes out into the drain. Thus he declared all foods clean.

NIV: For it doesn't go into his heart but into this stomach, and then out of his body. (In saying this, Jesus declared all foods "clean".)

COMMENT: WordWeb dictionary: **Purging** = An act of removing by cleansing; ridding of sediment or other undesired elements

2 Peter 2:9 - the day of judgment to be punished

KJV: The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto **the day of judgment to be punished**:

ASV: the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;

NASV: then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgement,

JW: Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgement to be cut off.

CAT: The Lord knows how to deliver the God-fearing from temptation and to reserve the wicked for torment on the day of judgement,

NIV: if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgement, while continuing their punishment.

COMMENT: Continuing their punishment? Eternal punishment? Imortality of the soul.

Trust in Riches

Mark 10:24 - them that trust in riches

KJV: And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for **them that trust in riches** to enter into the kingdom of God!

ASV: And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

NASV: And the disciples were amazed at His words. But Jesus answered again and said to them, "Children, how hard it is to enter the kingdom of God!"

JW: But the disciples gave way to surprise at his words. In response Jesus again said to them: "Children, how difficult a thing it is to enter into the kingdom of God!"

CAT: But the disciples were amazed at his word. But Jesus again addressed them, saying, "Children, with what difficulty will they who trust in riches enter the kingdom of God!"

NIV: The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God!"

COMMENT: Those who trust in riches, is gone. If someone read this verse the first time they ever read a Bible they'd probably figure that they didn't stand a chance at being saved and close the Bible not reading it again.

Creator

Ephesians 3:9 - by Jesus Christ

KJV: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things **by Jesus Christ:**

ASV: and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;

NASV: and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;

JW: and should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things.

CAT: and to enlighten all men as to what is the dispensation of the mystery which has been hidden from eternity in God, who created all things:

NIV: and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

COMMENT: The name of our Lord and Savior "Jesus Christ" is gone. Why doesn't Satan want you to know that Jesus Christ created all things? Satan doesn't want people to know about our Lord Jesus.

Missing Texts

Matthew 17:21

KJV: Howbeit this kind goeth not out but by prayer and fasting.

ASV: *But this kind goeth not out save by prayer and fasting.*

NASV: [But this kind does not go out except by prayer and fasting.]

JW: MISSING

CAT: Now while they were together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men," - NOTE: The Catholic Bible takes verses 14 & 15 of the KJV and combines them into verse 14 in the Catholic Bible. Verse 20 states: But his kind can be cast out only by prayer and fasting.

NIV: MISSING

COMMENT: Satan must not want you to do any fasting and prayer.

Matthew 18:11

KJV: For the Son of man is come to save that which was lost.

ASV: *For the Son of man came to save that which was lost.*

NASV: [For the Son of Man has come to save that which was lost.]

JW: MISSING

CAT: For the Son of Man came to save what was lost.

NIV: MISSING

Mark 9:29 - by prayer and fasting.

KJV: And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

ASV: And he said unto them, This kind can come out by nothing, save by prayer.

NASV: And he said to them, "This kind cannot come out by anything but prayer."

JW: And he said to them: "This kind cannot get out by anything except by prayer".

CAT: And leaving that place, they were passing through Galilee, and he did not wish anyone to know it.

NIV: He replied, "This kind can come out only by prayer."

Platoism

Daniel 3:25 - is like the Son of God

KJV: He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

ASV: He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.

NASV: He answered and said, "Look I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son of the gods!"

JW: He was answering and saying: "Look! I am beholding four able-bodied men walking about free in the midst of the fire, and there is no hurt to them, and the appearance of the fourth one is resembling a son of the gods."

CAT: Then Azarias standing up prayed in this manner, and opening his mouth in the midst of the fire, he said:

NIV: He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods."

COMMENT: NIV, and Jehovah's Witness Bible, American Standard - son of the gods. This verse shows how the Platoism in Alexandria was mingled in with Christianity.

Shortest Verse

Luke 20:30

KJV: And the second took her to wife, and he died childless.

ASV: and the second:

NASV: and the second

JW: So the second,

CAT: And the next took her and he also died childless.

NIV: The second

COMMENT: And the second! Do you see a difference here? In some Bibles they leave out the (.) so that would make it the shortest verse in the Bible by a (.). Jesus wept (John 11:35) is no longer the shortest verse, according to them.

Acts 8:36, 37 – verse 37 I missing in some Bibles, and in some it's in brackets or Italicized.

KJV:v.36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

KJV:v.37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

ASV: v.36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?

ASV: v.37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

NASV: v.36 And as they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?"

NASV: v.37 [And Philip said, "If you believe with all your heart, you may". And he answered and said, "I believe that Jesus Christ is the Son of God"]

JW: v.36 Now as they were going over the road, they came to a certain body of water, and the eunuch said: "Look! A body of water; what prevents me from getting baptized?"

JW: v. 37 MISSING

CAT: v.36 And as they went along the road, they came to some water; and the eunuch said, "See, here is water; what is there to prevent my being baptized?"

CAT: v.37 [And Philip said, "If thou dost believe with all they heart, thou mayest." And he answered, and said, "I believe Jesus Christ to be the Son of God."]

NIV: v.36 As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?"

NIV: v.37 MISSING

COMMENT: Verse 37 is missing in the NIV and the Jehovah's Witness Bible.

Luke 9:55, 56 - the Son of man

KJV: v.55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

KJV: v.56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

ASV: v.55 But he turned, and rebuked them.

ASV: v.56 And they went to another village.

NASV: v. 55 But He turned and rebuked them, [and said, "You do not know what kind of spirit you are of;

NASV: v.56 for the Son of Man did not come to destroy men's lives, but to save them."] And they went on to another village.

JW: v.55 But he turned and rebuked them.

JW: v.56 So they went to a different village.

CAT: v.55 But he turned and rebuked them, saying, "You do not know of what manner of spirit you are;

CAT: v.56 for the Son of Man did not come to destroy men's lives, but to save them". And they went to another village.

NIV: v.55 But Jesus turned and rebuked them,

NIV: v.56 and they went to another village.

COMMENT: Jesus' words are missing.

I Corinthians 11:24, 29

KJV: v.24 And when he had given thanks, he brake it, and said, **Take, eat:** this is my body, **which is broken for you:** this do in remembrance of me.

KJV: v.29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

ASV: v.24 and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

ASV: v.29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

NASV: v. 24 and when He had given thanks, He broke it, and said "This is My body, which is for you; do this in remembrance of Me".

NASV: v.29 For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.

JW: v.24 and, after giving thanks, he broke it and said: "This means my body which is in your behalf. Keep going this in remembrance of me."

JW: v.29 For he that eats and drinks eats and drinks judgment against himself if he does not discern the body.

CAT: v.24 and giving thanks broke, and said, "This is my body which shall be given up for you; do this in remembrance of me".

CAT: v.29 for he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself.

NIV: v.24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

NIV: v.29 For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

Mark 14:22: - Jesus

KJV: And as they did eat, **Jesus** took bread, and blessed, and brake it, and gave to them, and said, **Take, eat:** this is my body.

ASV: And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, **Take ye:** this is my body.

NASV: And while they were eating, He took some bread, and after a blessing He broke it; and gave it to them, and said, "Take it; this is My body."

JW: And as they continued eating, he took a loaf, said blessing, broke it and gave it to them, and said: "Take it, this means my body."

CAT: And while they were eating, Jesus took bread, and blessing it, he broke and gave it to them, and said, "Take; this is my body."

NIV: While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body."

Matthew 21:29-31

KJV: v.29 He answered and said, I will not: but afterward he repented, and went

KJV: v.30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

KJV: v.31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

ASV: v.29 And he answered and said, I will not: but afterward he repented himself, and went.

ASV: v.30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

ASV: v.31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

NASV: v.29 And he answered and said, I will, sir, and he did not go.

NASV: v.30 And he came to the second and said the same thing. But he answered and said, I will not'; yet he afterward regretted it and went.

NASV: v.31 Which of the two did the will of his father? They said "The latter". Jesus said to them, "Truly I say to you that the tax-gatherers and harlots will get into the kingdom of God before you.

JW: v.29 In answer this one said, "I will, sir, but did not go out."

JW: v.30 Approaching the second, he said the same. In reply this one said, "I will not", Afterwards he felt regret and went out.

JW: v.31 Which of the two did the will of [his] father? They said: "The latter." Jesus said to them: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God.

CAT: v.29 But he answered and said, "I will not"; but afterwards he regretted it and went.

CAT: v.30 And he came to the other and spoke in the same manner. And this one answered, "I go, sir"; but he did not go.

CAT: v.31 Which of the two did the father's will? They said, "The first." Jesus said to them, "Amen I say to you, the publicans and harlots are entering the kingdom of God before you."

NIV: v.29 "I will not", he answered, but later he changed his mind and went.

NIV: v.30 Then the father went to the other son and said the same thing. He answered, "I will, sir", but he did not go.

NIV: v.31 "Which of the two did what his father wanted?" The first, they answered. Jesus said to them, "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you.

COMMENT: These are opposites. They don't make sense.

Wash Your Robes

Revelation 22:14 - do his commandments

KJV: Blessed are they that **do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.

ASV: Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.

NASV: Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.

JW: Happy are those who wash their robes, that the authority [to go] to the trees of life may be theirs and that they may gain entrance into the city by its gates.

CAT: Blessed are they who wash their robes that they may have the right to the tree of life, and that by the gates they may enter into the city.

NIV: "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city."

Looking at this particular text is a good way to see if a Bible is written from the Byzantine text-type or the Codex Vaticanus or the Codex Sinaiticus manuscripts.

Matthew 6:9-13 - For thine is the kingdom, and the power, and the glory, for ever. Amen.

KJV: After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

ASV: After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.

NASV: Pray, then, in this way: Our Father who art in heaven, Hallowed be Thy name. Thy Kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever Amen].

JW: "You must pray, then, this way: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth. Give us today our bread for this day: and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one".

CAT: In this manner therefore shall you pray: "Our Father who art in heaven, hallowed by thy name. Thy kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from evil".

NIV: This, then, is how you should pray: "Our father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven. Give us today our daily bread. Forgive us our debts, as we also have forgiven out debtors. And lead us not into temptation, but deliver us from the evil one".

Matthew 6:13

Matthew 5:44

Luke 11:2-4

COMMENT: Some Bibles take out many words in the Lord's prayer.

There are many more verses that have been chopped up, added to, or just plain cut out of God's scriptures.

Not including spelling, the Codex Sinaiticus and the Codex Vaticanus disagree with each other over 3,000 times in just the four Gospels alone.

The Waldensian church used the Byzantine text-type. The Byzantine text-type was studied in the school in Antioch while the school in Alexandria made their own manuscript and mingled pagan religions into the Bible.

These discrepancies between versions - such as the King James and New International - exist because their New Testaments were translated from different collections of Greek manuscripts. The authoritative collection in 1611, when the KJV was published, was the Textus Receptus (TR) (meaning "received text").

Codex Vaticanus

(CODEX B), a Greek manuscript, the most important of all the manuscripts of Holy Scripture. It is so called because it belongs to the Vatican Library (*Codex Vaticanus, 1209*).

King James Bible vs New International Version Bible

Codex Sinaiticus

"The Codex Sinaiticus has been corrected by so many hands that it affords a most interesting and intricate problem to the palaeographer who wishes to disentangle the various stages by which it has reached its present condition..." (Codex Sinaiticus - New Testament volume; page xvii of the introduction).

What is the writer talking about? Did you note the phrase "to disentangle the various stages?" This indicates that there is a scribal problem with this codex and it is a BIG problem. Tischendorf identified four different scribes who were involved writing the original text. However, as many as ten scribes tampered with the codex throughout the centuries. Tischendorf

said he "*counted 14,800 alterations and corrections in Sinaiticus.*" Alterations, more alterations, and more alterations were made, and in fact, most of them are believed to be made in the 6th and 7th centuries. "*On nearly every page of the manuscript there are corrections and revisions, done by 10 different people.*" Tischendorf goes on to say,

"...the New Testament...is extremely unreliable...on many occasions 10, 20, 30, 40, words are dropped...letters, words even whole sentences are frequently written twice over, or begun and immediately canceled. That gross blunder, whereby a clause is omitted because it happens to end in the same word as the clause preceding, occurs no less than 115 times in the New Testament."

That brings me to the problem of the di homoeotéleuton omissions in Sinaiticus. The word di homoeotéleuton is Greek for "*because of a similar ending.*" Here are some examples of the sloppy work of the scribes.

Madam Blavatsky, Wescott, and Hort = Watch Tower Bible and Tract Society

These people crossed out the words from the received text.
They were also known Satan worshipers.

The word Jerusalem appears 144 times in the New Testament but not in their Bible because they took out that word 6 times. Jesus said Jerusalem Jerusalem otherwise it would have been 143.

Here is the number of words referring to God that they took out.

<u>Jesus</u>	<u>Christ</u>	<u>God</u>	<u>Lord</u>
87	52	48	39

About another 38 times they took out words referring to the deity of God.

Is the King James Bible 100% perfect? No. However, it is the best translation into English from the correct manuscript. Which Bible do you think we should use as our study Bible? Should we still use our concordance? YES.